

# AL-‘AQĪDAH AT-TAḤAWIYYAH

## العقيدة الطحاوية

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# AL-'AQĪDAH AT-TAHAWIYYAH

## 1. INTRODUCTION

In the name of Allah, the Gracious, the Merciful, from whom we seek help. All praise is due to Allah, the Lord of the worlds.

This is a clear presentation of the creed of Ahl al-Sunnah wal Jama'ah, according to the doctrine of the jurists of the religion, Abu Hanifah al-Nu'man ibn Thabit al-Kufi, Abu Yusuf Ya'qub ibn Ibrahim al-Ansari and Abu Abdullah Muhammad ibn al-Hasan al-Shaybani, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of the worlds.

## 2. TAWHEED

We say about the oneness of Allah, believing in the guidance of Allah, that Allah is one without any partner.

There is nothing like Him.

There is nothing that can weaken Him.

There is nothing worthy of worship but Him.

He is the eternal without a beginning and enduring without end.

He will never perish, nor come to an end.

Nothing happens except what He wills.

No imagination can fully conceive of Him. No understanding can fully comprehend Him.

He does not resemble any created being.

He is living and He never dies, always sustaining and never sleeping.

He creates without a need to create, and He provides for His creation without any effort.

He causes death with no fear of consequences, and He resurrects without any difficulty.

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He has existed with His timeless Attributes before His creation, which added nothing to His essence that was not already among His Attributes. As His Attributes were before creation, so will they continue forever.

It is not because He created the creation that He earned the name, 'The Creator,' nor by His making it did he earn the name, 'The Maker.'

He has the quality of Lordship without requiring anything to Lord over, and the quality of being the Creator without requiring anything to create.

Just as He resurrects the dead after they first had life, He deserved this name before He brought them to life. Likewise, He deserved the name of 'The Creator' before He produced them.

This is because He has power over all things and all things are in need of Him. Every matter is easy for Him. He has no need of anything, for 'there is nothing like unto Him, and He is the Hearing, the Seeing.'

He created the creation with His knowledge.

He decreed destinies for them.

He set for them life spans.

Nothing was hidden from Him before He created them. He knew what they would do before He created them.

He commanded them to obey Him and He forbade them to disobey Him.

Everything that occurs is according to His decree and will. His will is always accomplished. The will of the servants is only what He wills for them. Whatever He wills for them comes to be, and whatever He does not will for them does not come to be.

He guides whomever He wills. He protects them and secures them as grace. He leads astray whomever He wills. He humiliates them and He puts them to trial in justice.

All of them go back and forth by His will, between His grace and His justice.

He is Exalted beyond having opposites or partners.

None can repel His decree, amend His judgment, or overpower His command.

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We believe in all of this. We are certain that it is all from Him.

## The Seal of Prophecy

Muhammad, peace and blessings be upon him, is His chosen servant, His selected prophet, and His Messenger with whom He is well pleased.

He is the seal of the prophets, the leader of the righteous, the master of the Messengers, and the beloved of the Lord of worlds.

Every claim to prophecy after him is falsehood and deceit.

He has been sent to all of the jinn and the entirety of humanity with truth, guidance, light, and illumination.

## The Quran is the uncreated speech of Allah Almighty

The Quran is the word of Allah. It originally came from Him, without ascribing modality to His speech. He sent it down upon His messenger as revelation. The believers accept all of that as the truth. They are certain that it is the word of Allah Almighty in reality.

It is uncreated, unlike the speech of creatures. Whoever hears it and imagines that it is human speech has committed unbelief. Allah has blamed him, censured him, and threatens him with Fire, wherein the Almighty said, 'I will burn him in the Fire,' When Allah threatens with the Fire those who said, 'This is only human speech,' we know with certainty that it is the speech of the Creator of humanity and it does not resemble the speech of humanity.

### **3. THE ATTRIBUTES OF ALLAH ARE UNLIKE THOSE OF HUMAN BEINGS**

Whoever describes Allah with the same qualities as human beings has committed unbelief. Whoever grasps this will be careful and restrained from the likes of what is said by the unbelievers. He knows that the Attributes of Allah are unlike those of human beings.

The looking of the people of Paradise at their Lord without encompassing Him

The vision of the people of Paradise is true, without being all-encompassing and without modality. As expressed in the Book of our Lord, 'Faces on that

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Day will be radiant, looking at their Lord,' The explanation of this is as Allah Almighty intended and knows.

Everything that has come in authentic narrations from the Messenger, peace and blessings be upon him, is as he said and it means what he intended. We do not insert our own opinions in it, nor do we imagine it according to our whims.

For none is safe in his religion except those who surrender themselves to Allah Almighty and to His Messenger, and relinquishes the knowledge of what is ambiguous to the One who knows it.

Speaking about religious matters without knowledge

The foundation of one's Islam is not firm unless it is upon outward submission and surrender to Allah.

For whoever wishes to know what is forbidden and is not satisfied with surrender, his understanding will be veiled from pure monotheism, gnosis, and sound faith.

He will veer between unbelief and faith, confirmation and denial, acceptance and rejection. Compulsive, disagreeable, doubtful, and deviant, he is not a true believer, nor a stubborn denier.

Faith in the vision of the people of the Abode of Peace is not correct for those among them who express it as an illusion or who interpret it with their own limited understanding, as the correct interpretation of the vision, and the interpretation of every meaning related to the Lordship of Allah, is by abandoning interpretation and adhering to surrender. This is the religion of the Muslims.

Whoever does not guard himself from negating the Attributes of Allah or likening Allah to something else has strayed and has not correctly understood the transcendence of Allah, for our Lord Almighty is described with the Attributes of Oneness, qualified with the qualities of uniqueness. He does not have the characteristics of any creature.

He is Exalted above any limits, ends, supports, limbs, or tools. He is not contained by six directions like the rest of created things.

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The Night Journey and Ascension while the Prophet, peace and blessings be upon him, was awake

The ascension to heaven is true. The Prophet, peace and blessings be upon him, was taken by night and ascended in person during wakefulness, to the heavens and then to whichever heights Allah willed for him. Allah honored him as He willed and He revealed to him what He revealed, 'His heart was not mistaken about what he saw,' Allah blessed him and granted him peace in the Hereafter and in this world.

The Prophetic Fountain

The Fountain (al-hawḍ), with which Allah Almighty honored him as nourishment for his nation, is true.

The Intercession

The Intercession (al-shafa'ah), which he deferred for them until the Day of Resurrection, is true as related in the narrations.

The covenant that Allah took from Adam and his progeny

The covenant that Allah Almighty took from Adam and his progeny is true.

Allah Almighty has always known the number of those who would enter Paradise and the number of those who would enter Hellfire, a single allocation. This number will neither increase nor decrease.

Likewise for the actions of people, as He knows among them what they would do.

Divine Providence

Everyone is facilitated for what was created for him. Deeds are judged as they are at the end of life. Those who are blessed are blessed by the decree of Allah, and those who are damned are damned by the decree of Allah.

The basis of providence is that it is a secret of Allah Almighty in His creation. It has not been shown to an angel near to Him, nor to a prophet He sent. Delving and investigating deeply into that is a cause of loss, a ladder to deprivation, and a degree of transgression.

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Thus, take extreme caution from that type of investigation, thinking, and insinuation. For Allah Almighty has hidden the knowledge of providence from His creatures and has prohibited them from seeking it, as said by Allah Almighty in His Book, 'He will not be questioned about what He does, but they will be questioned.' Whoever asks why He did something has rejected the judgment of the Book, and whoever rejects the judgment of the Book is among the unbelievers.

This is the summary of what is needed by those who have enlightened hearts among the allies of Allah Almighty. It is the degree of those rooted in knowledge, for knowledge in the creation is of two types: accessible knowledge and inaccessible knowledge. To deny accessible knowledge is unbelief, and to claim to know what is inaccessible is unbelief. Faith is only affirmed by accepting accessible knowledge and abandoning pursuit of inaccessible knowledge.

### The Preserved Tablet and the Pen

We believe in the Preserved Tablet (al-lawh al-mahfuz), the Pen, and in everything inscribed on it.

If all creation gathered against something Allah Almighty had decreed to be, that they try to make it not exist, they would have no power to do so. If all of them gathered against something Allah had not decreed to be, that they try to bring it into existence, they would have no power to do so. The Pen has dried of what will be until the Day of Resurrection.

Whatever a person has missed, he would have never received. Whatever he received, he would have never missed.

The servant must know that the knowledge of Allah of all that exists in His creation has already preceded. He measured all of that with precise measurement, judgment, and finality. There is nothing to reduce it, nor amend it, nor remove it, nor change it, nor divert it, nor decrease it, nor add to it.

All of that is among the beliefs of faith, the fundamentals of gnosis, and the recognition of the oneness of Allah Almighty and His Lordship, as the Almighty said in His book, 'He created all things and measured them with precise measurement,' And the Almighty said, 'The command of Allah is a decisive decree,' Then woe to him whose heart becomes ill regarding providence. He



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has traversed the path of his delusions in investigating the Unseen, its secrets and hidden aspects. He ends up as a sinful liar due to what he said.

The Throne and the Footstool

The Throne (al-‘arsh) and the Footstool (al-kursī) are true.

He is independent of the Throne and whatever is beneath it.

He encompasses all things and He is above it, and what He has created is incapable of encompassing Him.

Allah took Abraham as an intimate friend

We say that Allah has taken Abraham, upon him be peace, as an intimate friend and that He spoke directly to Moses, faithfully, truthfully, and in surrender to Allah.

Faith in the angels, the revealed Books, and the Messengers

We have faith in the angels, the Prophets, and the Books revealed to the Messengers. We testify that they were all upon the clear truth.

Those who pray towards Mecca are Muslim believers

We name the people who pray towards Mecca (ahl al-qiblah) as ‘Muslims’ and ‘believers’ as long as they remain upon what was brought by the Prophet, peace and blessings be upon him, recognizing and confirming as true everything he said and reported.

We do not speak vainly about Allah, nor do we argue about the religion of Allah.

We do not dispute over the Quran. We testify that it is the speech of the Lord of the worlds, sent down by the Trustworthy Spirit (Angel Gabriel), who taught it to the master of the Messengers, Muhammad, peace and blessings be upon him. It is the speech of Allah Almighty, in no way equal to the speech of creatures. We do not claim it is His creation, nor do we oppose the united community of Muslims.

We do not excommunicate anyone who prays toward Mecca due to a sin, as long as he does not claim it to be lawful, nor do we say sins do not harm the faith of those who commit them.

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We hope that Allah will pardon the good-doers among the believers and admit them into Paradise by His mercy. We cannot guarantee it for them and we cannot testify that they will be in Paradise. We seek forgiveness for the sinful, we fear for them, yet we do not despair over them.

Guarantee or despair (of entering Paradise) both remove one from the religion of Islam. The way of truth is between them both regarding the people who pray towards Mecca.

No servant is expelled from the faith except by disavowing what made him enter into it.

Faith is words and deeds

Faith consists of affirmation by the tongue and acceptance by the soul.

All of what is authentic from the Messenger of Allah, peace and blessings be upon him, of the Law and clear teachings are true.

Faith is one and its people are equal by default. The virtue of some over others is due to the fear of Allah, righteousness, opposing lowly desires, and adherence to the most important matters.

All believers are allies of the Most Merciful and the noblest of them to Allah are those who are most obedient and who best adhere to the Quran.

Faith consists of belief in Allah, His angels, His Books, His Messengers, the Last Day, and providence, its good and its evil. The pleasant and unpleasant are both from Allah Almighty.

We have faith in all of that. We make no distinction between any of His Messengers. We accept all of them as true in what they brought.

Those who commit major sins

Those who commit major sins among the nation of Muhammad, peace and blessings be upon him, may be in Hellfire but will not reside there forever, if they die while they are monotheists, even if they have not repented. After they meet Allah knowing faith, they are subject to His will and His judgment. If He wills, He will forgive them and pardon them by His grace, as mentioned by the Almighty in His book, 'He forgives whatever is less than idolatry for whomever He wills.'

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If He wills, He will punish them in Hellfire by His justice. Thereafter, He will bring them out of Hellfire by His mercy and the intercession of intercessors among those obedient to Him, then raise them to Paradise. This is because Allah Almighty is the ally of those who recognize Him and He will not deal with them in the two abodes as if they were the people who rejected Him, who failed to follow His guidance and did not earn His guardianship. O Allah, Guardian of Islam and its people, keep us firmly upon Islam until we meet You.

We perform prayer behind every Imam who prays towards Mecca, whether righteous or wicked, as well as the funeral prayer over those who have died.

We do not declare any of them to be in Paradise or Hellfire. We do not accuse them of unbelief, nor idolatry. The people who pray towards Mecca are not excommunicated, nor accused of hypocrisy, as long as they have not openly demonstrated anything of that. We leave their inner secrets to Allah Almighty.

We do not raise the sword against anyone from the nation of Muhammad, peace and blessings be upon him, except against those whom it is necessary to fight .

We do not rebel against our leaders or those in charge of our affairs, even if they are tyrannical. We do not supplicate against them, nor withdraw from obedience to them. We view obedience to them as obedience to Allah Almighty, an obligation, as long as they do not order disobedience to Allah. We supplicate on their behalf for righteousness and wellness.

We follow the Sunnah and the majority community, committed to the Sunnah and the majority community. We avoid anomalous opinions, differences, and sectarianism.

We love the people of justice and trustworthiness, for love of the people of justice is among the perfection of faith. We hate the people of injustice and treachery.

Wiping over leather socks during travel or residency

We say, ‘Allah knows best,’ regarding matters the knowledge of which is unclear to us.

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We accept wiping over leather socks in ablution, for the traveler and the resident, as has come in the narrations.

Hajj pilgrimage and jihad will continue until the establishment of the Hour

Hajj pilgrimage and jihad in the way of Allah are continuous, under those with authority among the Muslims, the righteous and wicked among them, until the establishment of the Hour. Nothing invalidates or rescinds them.

Faith in the angels

We have faith in the noble recording angels, for Allah has appointed them over us as guardians.

We have faith in the angel of death charged with seizing the souls of those in the worlds.

Punishment in the grave and its blessings

We have faith in the punishment of the grave for those who deserve it and the questioning in the grave by the two angels, Munkar and Nakir, about one's Lord, religion, and prophet, as has come in reports from the Messenger of Allah, peace and blessings be upon him, and from the companions, may Allah be pleased with them.

The grave is either one of the meadows of Paradise or one of the pits of Hellfire.

Faith in the Last Day

We have faith in the Resurrection and the recompense for actions on the Day of Resurrection, the presentation of deeds, the reckoning, and the reading of the book of deeds, the reward and punishment, the Bridge over Hell (al-sirat), and the Scale (al-mizan).

Paradise and Hellfire are two creations that never end, nor perish. For Allah Almighty created Paradise and Hellfire before the rest of creation, then He created people for them. Whoever He wills enters Paradise due to His grace, and whoever He wills enters Hellfire due to His justice. Everyone acts in accordance with what is decreed for him, becoming that for which he was created.

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Good and evil have both been decreed for the servants.

Ability is accompanied by deeds

The ability required for an action is from divine facilitation, which cannot be ascribed to a created being, along with the action itself. As for ability from the view of health, capacity, capability, and sound means, it is before the action itself, and what is related to these are addressed, as it was said by the Exalted, 'Allah holds no soul responsible except within its capacity.'

The actions of the servants are creations of Allah and are earned by the servants.

Allah Almighty does not hold them responsible unless they are capable, and they are not capable except for what they are responsible. It is the explanation of the phrase, 'There is no movement or might but by Allah.'

We say there is no stratagem of anyone, nor transformation of anyone, nor movement of anyone in disobedience to Allah except by enablement from Allah. None has the power to perform obedience to Allah and be firm upon it except by the facilitation of Allah.

All things occur by the will of Allah the Exalted, His knowledge, His decree, and His providence. His will overpowers all other wills, and His decree overpowers all other stratagems. He does whatever He wills, and He is never unjust, 'He will not be questioned about what He does, but they will be questioned.'

Allah answers supplication

In the supplication of the living and their acts of charity are benefits for the dead.

Allah Almighty responds to supplications and fulfills needs.

He controls all things and nothing has any control over Him. None can be independent of Allah for as much as the blink of an eye. Whoever considers himself independent of Allah for as much as the blink of an eye has committed unbelief and has become among of the people of perdition.

He becomes angered and becomes pleased, yet not like anyone else besides Him.

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## Praise for the Companions

We love the companions of the Messenger of Allah, peace and blessings be upon him. We do not exaggerate in our love for any of them, nor do we disown any of them. We hate those who hate them or who mention them without good, for we do not mention them except with good. Love for them is a part of religion, faith, and spiritual excellence, and hatred for them is unbelief, hypocrisy, and transgression.

We affirm the Caliphate after the Messenger of Allah, peace and blessings be upon him, first went to Abu Bakr al-Ṣiddiq, may Allah be pleased with him, having virtue and priority over all others in the Muslim nation. Then, it was for ‘Umar ibn al-Khattab, may Allah be pleased with him. Then, it was for ‘Uthman, may Allah be pleased with him. Then, it was for ‘Ali ibn Abi Ṭalib, may Allah be pleased with him. They are the righteous Caliphs and guided leaders.

The ten who were named by the Messenger of Allah, peace and blessings be upon him, as being promised with Paradise, we testify that they are in Paradise due to what was testified for them by the Messenger of Allah, peace and blessings be upon him, and his statements are true. They are Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Talhah, Al-Zubayr, Sa’d, Sa’id, ‘Abd al-Raḥmān ibn ‘Awf, and Abu ‘Ubaydah ibn Al-Jarrah who was the trustee of this nation, may Allah be pleased with them all.

Whoever speaks well of the companions of the Messenger of Allah, peace and blessings be upon him, and his wives, pure of any defilement, and his sanctified progeny, he is innocent of any hypocrisy.

The scholars of the first generation who preceded us and those after them among the successors, the people of virtue, tradition, understanding, and insight, they are not mentioned but in a gracious way. Whoever mentions them in an evil way, he is on a path different from their path.

No virtue of the saints over the prophets

We do not prefer any of the saints of this nation over any of the prophets, upon them be peace. We say that a single prophet is better than all the saints put together.

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We have faith in what has come of their miracles and what has been authenticated in their narrations from trustworthy narrators.

Faith in the signs of the Hour

We have faith in the signs of the Hour, such as the appearance of the False Messiah (al-Dajjal), and the descent from the heavens of Jesus the son of Mary, upon him be peace. We have faith in the rising of the sun from the West and in the emergence of the Beast from its place in the earth.

Falsehood of soothsayers and fortunetellers

We do not believe in soothsayers and fortunetellers, nor whoever claims anything against the Book, the Sunnah, and the consensus of the Muslim nation.

Unity upon the truth and the deviation of sectarianism

We regard unity as truth and what is right, and sectarianism as deviation and punishment.

The religion of Allah on earth and in the heavens is one, and it is the religion of Islam. Allah Almighty said, 'Verily, the religion with Allah is Islam,' And the Almighty said, 'I am pleased with Islam as your religion.' It is between exaggeration and belittlement, between comparing the Attributes of Allah to creation and negating them, between fatalism and unrestricted free will, and between guarantee and despair.

This is our religion and what we take as our creed, inwardly and outwardly. We disown before Allah Almighty all those who oppose what we have mentioned and clarified. We ask Allah the Exalted to keep us firm upon faith, seal our lives with it, and to protect us from various desires, sectarian opinions, and the doctrines of rejection, such as anthropomorphists (al-Mushabbihah), the rationalists (al-Mu'tazilah), those who deny the Attributes of Allah (al-Jahmiyyah), the fatalists (al-Jabriyah), the deniers of providence (al-Qadariyah), and others who oppose the united community and have made a pact of misguidance. We are innocent of them, for they are, to us, astray and ruined. And in Allah alone is protection and guidance.